6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

727 the property of the successful warriors. A warrior can have no property, and hence they all become his father's.
[421] The spoil being divided, the party were next able to do full honour to the men lost in the raid—those being considered worthy of all praise "who *rush* into the field, and foremost fighting *fall*;" while men who die ignobly at home are only worthy to be despised and thrown to the vultures. Hence the warriors howled and jumped into the air in the dance, till the dead were duly commemorated.

648 In this manner, Moran saw a good deal of fighting, and soon rose to fame in many a campaign to U-kambani, Galla-land, the Coast region, Sūk, Kavirondo, Elgumi, and Nandi. The two latter tribes proved to be the most difficult to deal with, the one from its great numbers, the other from its fighting powers.

669 Civil war next broke out, and he had to proceed to the assistance of his brethren of Naivasha, who were hard pressed by the Wa-kwafi. In these civil wars, the affair was gone about in a very civilized fashion: Sudden and unexpected attacks were not indulged in. A cause of war was first discovered—probably, as in more civilized countries, merely to keep their hands in or as an outlet for internal unrest. Preliminaries were then settled most amicably, and the stakes arranged. A place was next chosen as the field of battle, and to this all the warriors of the two districts came with their cattle and young women. As the fighting would be protracted, a truce was declared, while kraals were built in the opposing camps. A certain number then proceeded from both sides, and like gladiators in the arena, they closed in furious strife, spurred to deeds of daring by the women on both sides. The Wa-kwafi were the conquerors, and the cattle of the Masai fell into their hands; and following up their advantage, they nearly drove their brethren from the entire region. (Of this war I have already spoken)

● 522 186 As a mild relief, and a variation from these serious matters, it was the dearest delight of our swaggering young friend Moran to "draw the badger" in the person of the Swahili porters who might be meekly endeavouring to pass through his country. These he would dub "donkeys," in allusion to their being burden-bearers like those interesting quadrupeds. He could keep the kraal in a roar of delight, as he described how he had frightened this one out of his wits, or spitted another on his spear, or smashed the skull 431 of a third into jelly. The senengè and the beads he re-

881 /63 cont./
[304] words and blows by the assembled warriors, because they did not
[866] rear their son to have the hardening and self-control necessary for
[526] a warrior, while the weakling is reviled for a long time afterwards as ebiryo = coward, or tŏrŏnŏ = the bad one. After the circumcision all the men of the neighborhood gather in the kraal, where they are
[872] regaled with meat and honey beer by the fathers of the ones just circumcised, after the latter have kindled a fire with juniper twigs (Juniperus procera). The festival is called ol ogŏr l el aijok amerăte,
[252] that is, the festival of the circumcised boys. Unbelievable amounts (1)
[262]
[261]

1. I once observed that my four Masai boys together at an evening meal ate over 80 pounds of lean meat.

of raw or half-cooked meat slightly roasted at the open fire are consumed in the shortest time by the married men and women, whereas the warriors neither eat meat nor drink honey beer, but only take
• [522] some fresh milk. People joke and laugh and everyone seems to
[521] want to outshout the others. The warriors boast of alleged heroic deeds in former wars and discuss the prospects of the ones circumcised that day on their first military expedition, which will perhaps take them to this or that region, where they themselves had made an attack only a short time before. The fathers dream of their sons' future heroic deeds and are happy at the thought of the rich booty with which
881 the budding warriors will augment the paternal herds. Suddenly the
626 glances of a few who had just been joking darken and turn toward
152 a distant hut at whose door a solitary old man is sitting. They jump up and go toward him with quick steps. The angry expression on their faces matches their rough and abruptly uttered invectives and threats, in which one hears the reproaches that the old man has brought up his son to be a weak coward, who during the circumcision betrayed his pain by a twitching of facial muscles and a half-suppressed groan, which they, however, jeeringly compare to the roar of pain of a bull being cut. The old man has quickly fled from their imprecations into his hut, and his attackers vent their wrath on two gourd bottles of honey beer left standing, which they knock over and

/121 cont./

201 152 In contentment the eyes sparkle, and there is a happy expression on the face.

The stubborn one often presses his lips together tightly. In lying, especially in stiff-necked lying, the one concerned usually exhibits a well-played /122/ candor and the absence of any trace of consciousness of guilt, which often increases to the point of indignation, as though over an unjust suspicion. The Masai shows here a great talent for acting, which he probably has in common with most of the dark-skinned African races. Even when he sees himself convicted and has gained the impression that the judge or master is convinced of his guilt, he does not stop lying, but often persists for a long time in the behavior just described. More rarely his look gradually becomes uncertain, the eyes blink, the skin darkens somewhat, the voice becomes husky and somewhat hoarse and his facial expression says approximately: "Now nothing more will help!"

201 152 As a sign of contempt one spits before the one held in contempt. More rarely among men, but commonly among women, the same feeling is expressed by pushing out the lips and lower jaw and simultaneously extending the head forward.

The feeling of disgust is manifested by spitting.

An extreme degree of fear is shown by a blanching of the skin, especially of the face, trembling of the hands, trembling in the voice, blinking of the eyes, which move unsteadily toward the sides, whereby the head either stays still or is turned in the direction of the eyeballs.

Laughter often increases to a pitch that brings tears to the eyes.

In order to indicate that one is not in a position to do or to prevent something, or to protect oneself or a friend from a loss, to convince someone of the truth of one's words, one shrugs one's shoulders, turns the elbows inward, spreads the hands out, and opens the palms while raising the eyebrows.

Petulant children make a face as though they intended to start to cry.